

that remained in the fatherland are the Amorites—and the El Eberet the Hebrews—of the Old Testament. If this view is well founded the alliance between Abraham and the Amorites (Gen 14¹⁸) is easily understood. Both were Semites from the same stock. So also were the Masai. But the course of time and the events of history have brought considerable changes. The true descendants of the original nomadic Semites are found in the Masai. When the Hebrews gave up their nomadic life, and settled as agriculturists, a process of intermixture with neighbouring races set in, which gradually modified their Semitic characteristics. The true Semite is no longer to be found among the Jews.

Captain Merker tells us that the Masai are reticent regarding their early traditions, and that he had to wait patiently and walk warily for years before he gained their confidence, and received the information which he has given to the world. Is it possible that there is a mistake somewhere,

that the traditions published in this volume were not brought from North Arabia to Central Africa by a host of nomadic Semites in prehistoric times? It may be counted heresy to suggest that a German critic may be mistaken in his reasonings and conclusions. The case presented by Captain Merker is so exceptional that it would be unworthy of scientific criticism to accept his conclusions without further investigation. Are these Masai the lineal descendants of nomadic Semites who, sometime before 4000 B.C., left North Arabia and pushed their way up the Nile to the equatorial regions of East Africa? That is a fundamental question, and a good deal will depend on the answer to it. If Captain Merker's volume draws the attention of biblical students to that question, and makes them forget for a time the connexion between Arabia and ancient Babylonia, it will serve a useful purpose.

A concluding paper will describe the Masai traditions.

At the Literary Table.

GREGORY THE GREAT.

GREGORY THE GREAT: HIS PLACE IN HISTORY AND THOUGHT. By F. Homes Dudden, B.D., Fellow of Lincoln College, Oxford. (*Longmans*, 2 vols. 30s. net.)

FASHION rules in the writing of history as in other human interests. Yesterday history was the biography of great men; the infinitely little have their opportunity to-day; to-morrow they will be once more ignored and history will move down the ages leaping and bounding from one outstanding figure to another. Mr. Homes Dudden is a writer for to-morrow. He has written the history of Gregory the Great. He has written it fully, exhaustively. He has written it for our time once for all. He believes that it is our business to study the great men and movements of the past. He believes that their study gives us all that we could get from the study of insignificant men and things, and much more. It is better, he believes, to know the personalities of the past and to leave the crowd to oblivion.

His book is a critical study of Gregory. Not that it is unpopular. If popularity means pleasure

in the reading, it is popular enough. But you do not think of that. You notice that Mr. Dudden has read the original sources, and has made himself acquainted with the circumstances and surroundings of the life of Gregory the Great, so that he has been able to form his own judgments, departing occasionally from the judgments of other historians, without the suspicion of presumption, well-nigh without the fear of error.

He believes in his subject. Gregory is a true man, almost a hero for his historian, who feels that his life is worth writing even at so great a length as this. But he is no hero of the immaculate order. When Mr. Dudden comes to the final estimate of Gregory's worth, he remarks that 'the ideal of saintliness ever eludes even those who most fervently aspire to realize it,' and he faithfully records those failings which remain as blots on Gregory's character. He mentions his treatment of Desiderius, the learned and virtuous Bishop of Vienne. 'Desiderius applied to the Pope for the pallium, pleading the ancient privileges of his Church. Gregory, however, who had made no difficulty about conferring the distinction on the

influential courtier Syagrius, shrank from thus honouring Desiderius, who was bitterly hated by Queen Brunichildis. For the Bishop of Vienne had played towards the queen the part of John the Baptist, and boldly denounced her incestuous marriage with Merovech; for which cause he was persecuted by her with implacable resentment. Hence the request of this worthy but unpopular man placed Gregory in an awkward position. He did not like to refuse outright, and yet he dared not, by complying, risk the loss of the queen's goodwill. There is nothing indeed which brings out more clearly Mr. Dudden's capacity for the work he undertook than the way in which he makes Gregory's greatness rise before us, as a building rises from under the hand of a master-builder, while never subordinating the facts of history to the demands of art.

When we consider what were the elements of his greatness we find it difficult to single them out, and have to say to ourselves that, being a man, he was greater than the elements which made him great. We may remember his treatment of the Jews. It is not a little remarkable, as Mr. Dudden says, that 'at a time when the hand of every man was against them, when any ardent prelate felt himself safe' in attacking them, when the secular powers, if they did not actually join in the persecution, at least rarely took steps to prevent it, the Jews found a resolute champion and defender in Pope Gregory the Great. And yet, even in his treatment of the Jews, he was a man, and a man of his time. If he did not persecute them he endeavoured to compass their conversion by bribery, and when a Jew was found guilty of misdemeanour Gregory upheld the government in exacting the severest possible punishment. Gregory was called 'the Great.' There is nothing wonderful in that. The wonder is that after Mr. Dudden's research and resolute truthfulness we call him 'the Great' still. For we do not now call Herod 'the Great,' nor even Alexander the Macedonian.

It is a full, rich book. It is a study both of Gregory and of his times. When we reach the chapter on Gregory's missionary labours we obtain a complete history of the introduction of Christianity into England under Augustine, and of Augustine's subsequent life there. And not only that. Upon the baptism of King Ethelbert, Mr. Dudden says: 'It is not without a pathetic significance that one week after Ethelbert's

baptism, which marked the triumph of the Roman missionaries in the south, there passed away, in the northern island of Iona, the fine old Irish missionary and saint, Columba.' Whereupon he takes time to tell once more the pathetic story of the last day of Columba's life. And he does it well. We do not grudge him the digression.

He tells all his stories well. And so, since it is time we had let him speak a little for himself, we shall end this inadequate notice of a great book by quoting his account of that celebrated incident in the life of Gregory, his meeting with the English slave-boys in the Roman market-place. It will stand without disparagement even beside the account which J. R. Green has given us. Gregory was not yet Pope, as some of our popular historians tell us. He was Abbat of St. Andrew's Monastery in Rome.

'In our remote island of the northern sea much fighting had been going on. Aella, king of Northumbrian Deira, had been struggling successfully to establish his supremacy over the neighbouring Bernicians. In these wars many captives had been taken on both sides, who, according to the usage of the country, were either killed or sold into slavery. Thus it chanced that some time between the years 586 and 588, some English boys, subjects of Aella,—three in number, according to the Canterbury tradition,—were publicly offered for sale by some Jew merchant in the market-place at Rome. It happened that on that day Abbat Gregory, with a few of his monks, was passing through the Forum, and was struck with admiration on beholding the white skin and golden hair of the handsome slaves. He stopped and asked the slave-dealer whence they came. The Jew replied that they had been brought from Britain, where all the people had fair complexions like them. On further interrogation he added that they were pagans. Gregory sighed deeply and exclaimed, "Alas! alas! that beings with such bright faces should be slaves of the prince of darkness! that with outward form so lovely the mind should be sick and void of inward grace!" Then followed the famous dialogue. "What is the name of their nation?" "Angles." "Good!" quoth the abbat; "they have the faces of angels and should be co-heirs with the angels in heaven. From what province do they come?" "From Deira." "De-ira! Yea, verily; they shall be saved from God's ire and

called to the mercy of Christ. How call you the king of that country?" "Aella." "Then must Alleluia be sung in Aella's land."

ANDREW MARVELL.

ENGLISH MEN OF LETTERS: ANDREW MARVELL. By Augustine Birrell. (*Macmillan*. 2s. net.)

There is no doubt that Andrew Marvell is worthy of a place among the English Men of Letters. If he has been long in obtaining it, that is not due to doubt of his right; it is due, as Mr. Birrell puts it, to his lack of personal vanity. 'The man Andrew Marvell remains undiscovered. He rarely comes to the surface. Though both an author and a member of Parliament, not a trace of personal vanity is noticeable, and vanity is a quality of great assistance to the biographer.'

But Andrew Marvell has found his place at last, and his biographer. It is surely an honour to Andrew Marvell to have his biography written by the Right Hon. the Secretary for Education. No doubt; but the honour to him and the pleasure to us is that it is written by Augustine Birrell.

For it does not matter much whether a biography of Andrew Marvell can be written now or not. Or only this much, that it is better if it cannot be written. For, since a book has to be made, and made of a certain size, to range with other books of this delightful series, the less of Andrew Marvell there is to put into it the more there must be of Augustine Birrell.

So when we are looking for Andrew Marvell in the book we come very often upon Augustine Birrell, and we are right content. Who was Andrew Marvell? He was 'the last member of the House of Commons who was content to take wages from, instead of contributing to the support of, his constituents.' Or, again, who was his father? The Bishop of Oxford wrote contemptuously of Andrew Marvell as 'an hunger-starved whelp of a country vicar.' Whereupon Augustine Birrell says: 'The best argument for a married clergy is to be found, for Englishmen at all events, in the sixty-seven volumes of the *Dictionary of National Biography*, where are recorded the services rendered to religion, philosophy, poetry, justice, and the empire by the "whelps" of many a country vicar. Parsons' wives may sometimes be trying and hard to explain, but an England

without the sons of her clergy would be shorn of half her glory.'

Nor does it matter what question we ask. Every question is answered in words which have 'a fine relish to the ear,' to use Mr. Birrell's own quotation of a phrase of Charles Lamb's. The biography of Andrew Marvell is not without its meaning, but the pleasure of it comes from the biographer.

CAMBRIDGE THEOLOGICAL ESSAYS.

ESSAYS ON SOME THEOLOGICAL QUESTIONS OF THE DAY. By Members of the University of Cambridge. (*Macmillan*. 12s. net.)

One of the Essays in this important volume has already been referred to—Dr. Askwith's, on 'Sin, and the Need of Atonement.' That essay declared quite plainly that the Cambridge Essays are no more 'orthodox' than those which have come from Oxford—no more orthodox than *Lux Mundi* or *Contentio Veritatis*. And this in itself is a significant thing. If orthodoxy is to be defined, with Professor Willis Beecher, as the opinions of fifty years ago, then neither in Oxford nor in Cambridge has Theology been at a standstill. The men who are reckoned fittest in both Universities to express the mind of the University have all, without a single exception, moved utterly away from the traditions of their fathers. It is not merely that they have made progress, it is that they have a different conception of the Bible, and therefore of all branches of theological study. If there is a difference between Oxford and Cambridge, it is not in their relative heterodoxy, it is that the Oxford men are more individual, and dare to rejoice (though with a little trembling) in their heterodoxy; the Cambridge writers stand closer together, and they refuse to see that anybody is even astonished.

What are the Essays and who are the men? Professor Swete writes none of the papers, but he introduces the book, and his words are weighty. The men and their topics are—(1) 'The Christian standpoint,' by Dr. W. Cunningham, Vicar of Great St. Mary's; (2) 'The Being of God, in the Light of Physical Science,' by Mr. F. R. Tennant, late Chaplain and Student in Philosophy, Rector of Hockwold; (3) 'The Being of God, in the Light of Philosophy,' by Dr. A. Caldecott, late Fellow and Dean of St. John's College, Rector of Frating;

(4) 'Man's Origin, and his Place in Nature,' by W. L. H. Duckworth, Fellow of Jesus College; (5) 'Sin, and the Need of Atonement,' by Dr. E. H. Askwith, Chaplain of Trinity College; (6) 'The Idea of Revelation, in the Light of Modern Knowledge and Research,' by Dr. J. M. Wilson, sometime Fellow of St. John's College, Canon of Worcester; (7) 'Prayer, in Relation to the Idea of Law,' by Dr. A. W. Robinson, Jesus College, Vicar of All Hallows, Barking; (8) 'The Spiritual and Historical Evidence for Miracles,' by Dr. J. O. F. Murray, late Fellow and Dean of Emmanuel College, Warden of St. Augustine's College, Canterbury; (9) 'The Permanent Value of the Old Testament,' by Dr. W. Emery Barnes, Fellow of Peterhouse, Hulsean Professor of Divinity; (10) 'The Gospels in the Light of Historical Criticism,' by Dr. F. H. Chase, late President of Queens' College, Bishop of Ely; (11) 'Christ in the New Testament, the Primitive Portrait,' by Dr. A. J. Mason, Master of Pembroke College; (12) 'Christ in the Church, the Testimony of History,' by Dr. F. J. Foakes-Jackson, Fellow and Dean of Jesus College, Canon of Peterborough; (13) 'Christian Doctrines and their Ethical Significance,' by Mr. J. F. Bethune-Baker, Fellow and Dean of Pembroke College; (14) 'The Christian Ideal and the Christian Hope,' by Dr. H. M. Butler, Master of Trinity College.

And that catalogue must be left for a little to make its own impression. There is matter in the Essays for more thought, and perhaps a little more reviewing.

LORD TENNYSON'S LIFE.

TENNYSON: A MEMOIR. By Hallam, Lord Tennyson. (*Macmillan*. 6s.)

The late Duke of Argyll, in a letter to the present Lord Tennyson, mentions a discussion that took place in his own house. The question was raised whether it is possible for any generation to predict, with even tolerable accuracy, how far any poet, however popular in his own time, would maintain at all a corresponding place in the estimate of future ages. Among those who took part in the discussion were the late Lord Aberdeen, Mr. Gladstone, Sir George Cornwall Lewis, and Lord Clarendon. They were in agreement that on such a question it was impossible to foretell the verdict of the future. The Duke of Argyll,

however, did not hesitate afterwards to assert his assured confidence in the immortality of Alfred Tennyson. 'It seems to me,' he wrote, 'that, for example, *In Memoriam* can never die until our existing world has passed away. Sorrow is always at home here. And sorrow has never had such a voice to express all its moods, whether terrible or tender.' Perhaps the question does not concern the present generation. There is a new poet-laureate and another Lord Tennyson, but the late poet-laureate has had no successor, nor is there any appearance of the poet worthy to wear his mantle.

A new and cheaper edition of *Tennyson's Life* by his son is to be welcomed; for it is a story really worthy of being told at length, and of being read by all sorts and conditions of men and women. There are no sensational disclosures, and no piquant correspondence. A not unfamiliar portrait of the poet represented him as a brusque and even bearish personage, who did not welcome the stranger within his gates. It is a very different portrait that is presented in this volume, and we do not doubt that it is true to life. In his home in the Isle of Wight, and later at Aldworth, on the Surrey heights, he lived what seems to have been an idyllic home-life, surrounded by sincere and frankly admiring friends, and delighting in the heavens above and in the earth beneath.

He had his early struggles to get a hearing, and the critics were his thorn in the flesh. He suffered two grievous bereavements—the loss of his dearest friend, Arthur Hallam, and the death of his son Lionel. But he triumphed over the critics, and *In Memoriam* is his triumphant victory over grief and bereavement, and his full assurance in the immortality of the soul. Lord Tennyson sets forth very fully and frankly his father's religious convictions in the chapter dealing with this poem. He was a student of the Bible, and hoped it would be more and more studied by all ranks of people, and expounded simply by their teachers. He would not formulate his creed, but he hated unfaith, and could not endure 'that men should sacrifice everything at the cold altar of what, with their imperfect knowledge, they choose to call truth and reason.' He emphasized his belief in what he called the Eternal Truths; in an Omnipotent, Omnipresent, and All-loving God, who has revealed Himself through the human attribute of the highest self-sacrificing love; in the freedom of the human will, and in the immortality of the

soul. It is a strenuous life that is here depicted, for Tennyson wrote poetry from the age of eight till the age of eighty.

THE IDEALS OF THE CHURCH.

THE CONFLICT OF IDEALS IN THE CHURCH OF ENGLAND. By W. J. Knox Little, M.A., Canon of Worcester. (*Pitman*. 10s. 6d.)

In this volume Canon Knox Little describes the various movements which are going on in the Church of England. He hates movement. 'Activity' is his word for it, and activity is a hateful, horrid thing to him. Does he desire inactivity, then? It cannot be said that he does. When he goes back to the beginning of the movements which he describes, he says that during the ascendancy of the Whigs 'Convocation was suppressed from 1717 until 1850. Religious activity was carefully discouraged by the Bishops, who were in fact the creatures of a Whig ministry. Religion and morality sank, of course, to a very low ebb.' What does he approve of, then? It is easier to say what he disapproves of.

For, though Canon Knox Little calls himself a Catholic, he is really a Protestant. He protests against most of the men and all the movements of his time. And he has a vigorous manner of doing it. He protests against High Churchmen and Low Churchmen, against Broad Churchmen and Narrow Churchmen; he protests against Heads of Houses, Journalists, and Judges; he protests against the Layman, and he protests against the Bishop; he protests very strongly against Protestantism.

Listen to him on laymen: 'There are schemes for "A National Church Council," to include the "intelligent" and (apparently) infallible laity' (p. vii). 'To listen to some of our modern Bishops, one might be led to suppose that a "layman" *as such* possesses a kind of Divine inspiration withheld from the clergy, and is able instinctively to treat of all subjects' (p. 120). 'All the claptrap about "the lay mind"' (p. 125).

But the chief object of his protesting is the Bishop. 'No one can read Episcopal "charges" without noticing how very much the members of the Right Rev. Bench are "all at sea"' (p. vi). 'Some of the Bishops discountenance some heresy or some "practice" which they are conscientiously

opposed to, while preserving and teaching some equally doubtful "practice" or doctrine towards which they are individually favourable. Others assume a papal air (which never sits well on an Anglican prelate), and say, "it will not be permitted"—and "nobody seems one penny the worse"' (p. vii). He denounces 'Episcopality'—a fine word, which he is fond of. And he tells the whole Bench their plain place and duty: 'The Bishops are "overseers" to see that Catholic doctrine and Catholic practice prevail, but they are as much servants of the Catholic Church as the most undistinguished country clergyman, and these opinions, directions, and rulings are worth less than nothing when they part from the consent of the Catholic Church.'

The only person and the only opinions from which Canon Knox Little is not a protestant are himself and his opinions. What shall we say to him? He describes Henry VIII. (quoting Bishop Stubbs) in this way: 'A strong, high-spirited, ruthless, disappointed, solitary creature; a thing to hate, or to pity, or to smile at, or to shudder at, but not to judge.' Shall we dare to transfer the description? No, some of the adjectives are inapplicable.

THE RIDDLE OF THE UNIVERSE.

HAECKEL'S MONISM FALSE. By Frank Ballard, B.D., B.Sc. (*Kelly*. 5s. net.)

There is no man living who can handle the outrageous unbeliever so satisfactorily as Mr. Frank Ballard. His *Miracles of Unbelief* has had a great circulation, a proof that he can write for the people. But he is as scholarly as he is popular. It is the combination of those two gifts, so rare in men, so happily found in him, that makes him irresistible.

In this volume he handles Haeckel. We have recently been assured that 'Haeckel does not count.' He does not count among the well informed. But Haeckel has been translated into English. His chief book has been most admirably translated by Mr. Joseph McCabe, under a catching (though unwarranted) title, 'The Riddle of the Universe,' and it has been selling by the hundred thousand. In England Haeckel does count. Among the half-educated young men of England he will likely count for many days. So Mr. Ballard is necessary. Just such a popular exposi-

tion of Haeckel as this will best meet the popular interest in him.

A popular exposition we call the book. For Mr. Ballard is always careful to let Haeckel and his translator speak for themselves. He never misrepresents. He has too high a sense of the task before him, too keen a conception of the issues involved, to rest content with the merely temporary advantage which such a method of controversy would give him. Yet he spares not. The exposition is the most crushing exposure.

Notes on Books.

Who's Who for 1906 (A. & C. Black; 7s. 6d. net) is a much thicker volume than *Who's Who for 1905*. It runs to nearly two thousand pages, and contains a great many additional biographies. This is right. The more the better. Even yet the list is not complete. But in saying so we do not mean to find fault. The book is the very best of its kind now published, and we know no editor anywhere who gives himself to his work more conscientiously or more capably. What we say is for the purpose of proving our interest and appreciation. The more *Who's Who* is criticized the better book it will become.

But we have discovered almost nothing as yet. Dr. Rendel Harris is spoken of as Professor of Theology at Leyden, 1903-4. Was he there? He was elected to the Chair in succession to Van Manen, but declined it. Then Mr. Kirsopp Lake was chosen.

The 'recreations' are sometimes daringly humorous. One will do. Mr. J. Romilly Allen, F.S.A., says his recreation is 'collecting strange oaths on golf links wherewith to address scorching cyclists in a suitable manner when occasion requires.'

Who's Who Year-Book for 1906 (1s. net) is also somewhat enlarged. It is just about all that is required for literary information. Among the 'Peculiarly Pronounced Proper Names' might have been given 'Inge,' pronounced as 'ing.'

'Last Sunday I directed our thoughts to the great historic fact of the Ascension, and I did so from the standpoint of the old Venetians, who realized, as no other people of that time seem to have done, its supreme importance—depicting it in beauty of

line and figure and colour, and in fulness of detail, in the main central cupola of St. Mark's Church; and making its commemoration on Ascension Day, and the days immediately succeeding it, the most important religious and civil festival of the year.' That is Dr. Alexander Robertson's method in his new volume entitled *Venetian Sermons* (George Allen; 10s. 6d. net). It is not the first time that St. Mark's Church has been used to furnish a preacher with his texts. Dr. Horton's 'Cartoons of St. Mark's' was a bold pioneer. Dr. Robertson is, however, independent of Dr. Horton. And has he not himself already written 'The Bible of St. Mark's'? He knows Venice sufficiently himself, and he is a sufficiently original preacher. What an opportunity it gives a man, to live in Venice as he has lived in it, to know it, and to love it. And he has not missed his opportunity. These 'stories' have furnished him with sermons indeed.

The publisher has done his part well. The volume is extremely handsome; and it contains some seventy or eighty full-page photographs. If the original hearers could examine the antiquities of Venice for themselves, the readers of the book can do the next best thing, and study the pictures along with the text.

Law's *Serious Call* for 6d.! Mr. Allenson is the publisher. To him Dr. Whyte writes and says: 'It was a red-letter day in my life when I first opened William Law, and I feel his hand on my heart, and on my mind, and on my conscience, and on my whole inner man, literally every day I live.'

Messrs. George Bell & Sons are making for themselves a new name by their various series of books on painters, musicians, and the like. Among the rest there is a 'Miniature Series of Great Writers,' to which Mr. G. C. Williamson, Litt.D., has contributed the volume on *Milton* (1s. net). It is full of matter, and all seems accurate and informing. But Mr. Williamson has not yet got the use of his pen.

In the presence of that keen interest which the readers of THE EXPOSITORY TIMES are taking in the conduct of public worship, it is opportune to receive a new edition of *Euchologion, A Book of Common Order*, edited by Dr. Spratt (Blackwood; 4s. 6d. net). It is published for the Church

Service Society, and is the last of the volumes of liturgy which the Society determined to issue in illustration of the worship of the Church of Scotland since the Reformation.

Professor A. S. Geden, of Richmond Wesleyan College, has written No. 10 of the 'Bible House Papers,' published by the British and Foreign Bible Society. It is a translation and explanation of the *Massoretic Notes* (1s. net), which are contained in the Society's edition of the Hebrew Bible. The paper is an indispensable accompaniment of all copies of that Bible. In scholarship and practical usefulness it is above reproach.

The volume of *Young People* for 1905 has been published (Burroughs; 2s.). It is still edited by the Rev. Ernest F. H. Capey. It is still the best of the denominational magazines for boys and girls.

The Cambridge University Press has begun to issue a series of *Cambridge English Classics*. The first volume (we think it is the first) contains Bunyan's 'Life and Death of Mr. Badman' and 'The Holy War.' Together they make a thick volume (4s. 6d. net), though without notes, the idea of the series being to furnish accurate texts according to the original editions. The editor of this volume is the Rev. John Brown, D.D.

A curiously absorbing book, entitled *A Coat of Many Colours*, has been published by Messrs. Chapman & Hall. It has been written by the author of *Honorita's Patchwork*, which may help some to understand its influence. The influence is partly literary, for there is that flavour of choice language which always pleases. It is also ethical. It touches our life as it now is, and reveals its responsibilities. It is also spiritual. There is at least an occasional glimpse of the unseen. And yet it is all quite homely. Its secret is manifold.

The whole story of the work done in the offices of the Church Missionary Society is told by Irene H. Barnes under the title *In Salisbury Square*. The book is illustrated, but secretaries are the photographer's despair.

The volume of *Morning Rays* for 1905 (1s. net) and the first part of an enlarged series for 1906

(1d.) have come together. The editor deserves his success (Publication Offices of the Church of Scotland).

Last month we had Professor Orr's Lectures on the L. P. Stone Foundation at Princeton Theological Seminary. This month we have Professor Willis J. Beecher's. Dr. Orr was orthodox, and so is Dr. Beecher. But there is a difference. For Dr. Beecher's subject is the Old Testament. 'The presentation,' he says, 'is essentially a restatement of the Christian tradition that was supreme fifty years ago.' But no sooner has he said that than he qualifies it, adding, 'but a restatement with differences so numerous and important that it will probably be regarded, by men who do not think things through, as an attack on that tradition.' For Dr. Beecher's subject is the Old Testament, and he has not been asleep for fifty years.

His title is *The Prophets and the Promise* (Crowell; \$2 net). For it is no mere introduction to the Old Testament that he writes. His topic is that which gives the Old Testament its value for religion, the Promise of a Redeemer, and the men who found that Promise in their hearts and shared it with the world. The lecture method gives him freedom. It gives him also the sense of human interest. So from first to last he is alive and entertaining. It would not be easy to find a book which so heroically retains both the fact and the virtue of a promised Messiah along with a loyal observance of the historical method in the study of prophecy.

Much interested in Mysticism as we all are in these days, and anxious as we are to be more interested, we read everything that is written about Catherine of Siena. So we shall read the very thoughtful introduction which Miss Scudder has written to this translation of Catherine's letters. But it is always better that we should read Catherine herself. And here she is, the very soul of her poured out without restraint in her correspondence. The title is *Saint Catherine of Siena as seen in Her Letters* (Dent; 6s. net). The translation is right well done. For Miss Scudder knows both the language and the subject. Read the letters. They give entrance into the unseen. They are of this world, most searching and practical; they are of the world to come, most imaginative, most spiritual.

'He who would worthily write the Life of Jesus Christ must have a pen dipped in the imaginative sympathy of a poet, in the prophet's fire, in the artist's charm and grace, and in the reverence and purity of the saint.' So says Principal Stewart, and the thing could not be better said. Has he fulfilled his ideal? He would thank no one for saying so. But it must be said that for the busy multitude there is no recent *Life of Christ* to be compared with the little book which he has written. He deals both with the external things and with the internal, both with criticism and with Christ. He seizes the essential things, he thinks clearly, and he expresses himself with simplicity. His judgments are always well formed. He is acquainted with the right literature, and he knows how to use it (Dent; 9d. net).

It was surely a very trying task that was set Mr. G. L. Hurst when he was asked by Messrs. Dent to give an account of all the *Sacred Literature* in the world within the space of a 'Temple Primer' (1s. net). What it cost him he does not say. But what he has done is done faithfully and accurately—a really wonderful piece of work for one man to accomplish.

'Every form of prayer should combine simplicity with depth, and sententious brevity with fervour.' So says W. K. in the *Preface to Prayers* (Dent; 2s. net), and an earnest effort is made in the book to reach the ideal. There are three sections—(1) Ancient Mediæval and Early Modern Prayers; (2) Anglican Collects; (3) Modern Prayers.

Professor G. A. Barton, of Bryn Mawr College, is one of the most accomplished Semitic scholars of our day. When he went to make *A Year's Wanderings in Bible Lands*, he went well equipped to profit by his journey. Now this charming book, published by Messrs. Ferris & Leach of Philadelphia, allows us to enter into the inheritance. It is a traveller's diary in form, but it is made exceptional by the touch of the scholar's hand on every page. The illustrations are also above the average. And they are chosen to illustrate just the things which a student wishes illustrated.

An unpretentious volume of *Sermons by Unitarian Ministers* (1s. net) is published by Mr. Philip Green. There are twelve ministers and an

editor. Each minister was asked to select for publication 'a sermon which he had found inspiring and helpful in the ordinary work of the ministry.' The men seem to have been well chosen, and they seem to have chosen their sermons well. One striking thing to be seen in every one of them is the predominance of the evangelical note. Is that, then, the note which these prominent Unitarian ministers find most inspiring and helpful in the ordinary work of the ministry? They say so. They themselves have made the selection.

Messrs. Hodder & Stoughton have published *The Prophet of the Poor* (6s.) at a good time. It is the life-story of General Booth. It is written by Mr. Thomas F. G. Coates. It is a good book, besides being opportune. Mr. Coates is an old biographical hand. He knows the things to take in and the things to leave out, and he has not lost his enthusiasm, while he has gained in experience. What is the lesson which the life of General Booth teaches most openly? It is, 'Whatsoever thy hand findeth to do, do it with thy might.' One letter is signed, 'YOURS OUT-AND-OUT IN THE WAR, —WILLIAM BOOTH.' He never ceases to urge the necessity of out-and-outness; he never ceases to remind us that in this matter the men of this generation are wiser than the children of light. Well, he has won his long campaign. A general they have called him. To-day he carries a general's laurels. No general of the prince of war is more in public favour than this general of the Prince of Peace.

Messrs. Hodder & Stoughton have issued other three volumes of Dr. Moffatt's *Literary Illustrations of the Bible* (1s. 6d. net, each). They are St. Luke, Romans, and Revelation. On Ro 8²⁸ take this—
'And methought that beauty and terror are only one, not two;
And the world has room for love, and death, and thunder, and dew;
And all the sinews of hell slumber in summer air;
And the face of God is a rock, but the face of the rock is fair.'—R. L. STEVENSON.

Mr. R. W. Hunter's is the *Pastor's Diary* to buy (2s. net).

Messrs. T. C. and E. C. Jack have on issue a series of shilling volumes of science. 'The Shilling Scientific Series' is the title. The volume on

Psychology and the one on *Sociology* have been written by Mr. C. W. Saleeby, M.D., who is thoroughly alive to all the modern aspects of all the old problems which these titles recall. He writes in a fine swinging style, and has a mind to utter. For the end in view—first aid to the uninitiated—the books are excellent.

A History of English Philanthropy (King; 7s. 6d. net) is a taking title. For there is a general notion amongst us that English philanthropy is something to be proud of, and therefore pleasant to read about. In reality it is nothing of the kind. It is something to be heartily ashamed of. But when we have been enticed to the reading of this book by the promise of flattery to our pride, we shall read it to the end through the deep sense of being sharers in the inhumanity of man to man in the England of the past, which it reveals. It is not all inhumanity of course. The very object of the book is to tell the other story. But the story of England's philanthropy cannot be told without revealing the necessity for it, without making it a history of progress from the dungeon darkness of barbarity to something like the light of civilization in our treatment of the criminal and the poor, both of whom we have always with us.

The book is written by Mr. B. Kirkman Gray, whose knowledge of the subject is intimate and sympathetic, and whose aim is not to write rhetoric, but to let the facts speak for themselves. Negatively it is, as we have said, a story of shame. But if the mistakes and omissions can be forgotten, there is much pleasure to be found in the association into which we are brought with the best men and the best measures which our country has known. For there is no alloy here of ecclesiastical ambition or theological bigotry.

Mr. Gray carries the story down from the dissolution of the monasteries to the taking of the first census. It was on the 31st of December 1800 that the royal assent was given to the Act authorizing the taking of the first census of the English people. Let us take the book and the story it tells and make them stepping-stones to higher things.

Mr. Thomas Law, of the Memorial Hall, has done a clever thing in getting Gipsy Smith to publish a volume of addresses. They stand by themselves, the personal note is so incessant and

so acceptable, the truth is so triumphant and so authoritative, the humanity is so genial and so divine. The title chosen is, *As Jesus Passed By*.

A book has been published by Messrs. Longmans which will appeal to very many earnest men to-day. Its theme is the old one, 'What must I do to be saved?' But its method is modern. Not that the Rev. B. W. Maturin would reject the apostolic way of salvation, 'Believe on the Lord Jesus Christ,' but that he interprets that way in terms of modern thought. The book is called *Self-Knowledge and Self-Discipline* (5s. net). It is unmerciful to the self-indulgent; to the easy believer in a Lord Jesus Christ as one who 'has done it, done it all.' And yet there is no asceticism in it, no suffering for suffering's sake. That is exposed and condemned rather. Men say that Ethics and Religion have oftentimes no connexion. The Christian religion, as this searching writer shows, has discovered Ethics. He that hath seen Christ hath seen both the Father and himself.

The editors of the Oxford Library of Practical Theology have been wonderfully well directed both in the choice of their topics and in the selection of their men. The subject of the new volume is *Our Lord's Resurrection* (Longmans; 5s.). The author is the Rev. W. J. Sparrow Simpson, Chaplain of St. Mary's Hospital, Ilford. Mr. Simpson has no hesitation in holding to the fact of the resurrection, but it would be offensive to call him a traditionalist. He investigates for himself the whole subject from the beginning. Moreover, he knows the difficulties, for he has been reading the recent literature. And when he comes to an orthodox conclusion he clearly shows that he has not come to it simply because it is orthodox. But he does not spend himself entirely upon criticism; he gives much space to the power of the resurrection. He brings the external facts into fruitful association with the purposes of God and the aspirations of men.

Messrs. Macniven & Wallace have published a new edition of *John Knox*, by the late Rev. R. W. Barber. It is unbound, beautifully printed, and illustrated by Mr. C. H. Mackie.

An attractive little 'Keswick' book is written

by the Rev. J. Stuart Holden, M.A., and published by Messrs. Marshall Brothers. Its title is *Fulness of Life*.

Miss Annie W. Marston has written a biography of her sister, the late Mrs. Polhill, of the China Inland Mission, calling it *With the King* (Marshall Brothers; 3s. 6d. net). The biography is rather an autobiography. It will take its place, not among the famous literary autobiographies, but among the things that will hasten the coming of His feet.

Triumphant Evangelism is the title which Mr. J. Kennedy Maclean gives to his narrative of the recent mission in Great Britain and Ireland of Dr. Torrey and Mr. Alexander. The volume is a handsome one, well filled with portraits and illustrations, and it is written in a glowing, eulogistic, frankly 'triumphant' strain (Marshall Brothers; 3s. 6d. net).

More courageous, for, oh, how much greater are the difficulties, is Mr. Samuel Wilkinson's account of evangelical work among the Jews in Russia, to which he gives the title of *In the Land of the North* (Marshall Brothers; 3s. 6d. net). It is also a well-illustrated volume, and it touches altogether a deeper note.

Messrs. Marshall Brothers have also issued a series of Bible Readings by the Rev. Hubert Brooke, M.A., entitled *The Great High Priest* (1s. net); and *St. Mark's Gospel* in 'Our Bible Hour' Series, by the Rev. F. S. Webster, M.A. (1s. net).

There is a fine portrait of Canon Liddon as frontispiece to the new volume of Messrs. Mowbray's 'Leaders of the Church.' And the volume itself (*Dr. Liddon*. 3s. 6d. net) is good discriminating biography, the work of Mr. G. W. E. Russell. Not one of the ecclesiastical great ones of the end of the century needs a new biography more than Liddon. For he was the darling of the crowd, not of the mafficking crowd, but of the serious, responsible crowd of all ages and denominations, who filled St. Paul's to hear him, as St. Paul's has never again been filled; and yet no popular low-priced Life of Liddon has been available for the religious crowd to read until now. Mr. Russell has kept the multitude in mind.

Messrs. Mowbray have also published a small volume of *Sketches of Kafir Life* (2s. 6d. net), by the Rev. Godfrey Callaway (*venerabile nomen* in this matter). The Coadjutor-Bishop of Capetown introduces it, and says: 'I do not know of any other book that has so truly caught the spirit of Kafir life. As you read you are conscious that the atmosphere of the veld is all about you, and the wonderful spell that South African life exercises is upon you.'

There are few studies more delicate than the study of proper names. And it cannot be claimed for Mrs. L. D. Jeffreys that, in her *Ancient Hebrew Names* (Nisbet; 2s. 6d. net), she has escaped all its snares. But there is much pleasant reading in the book, and perhaps just as much accurate information as our knowledge at present makes possible. Professor Sayce writes a generous introduction.

Messrs. Passmore & Alabaster are the publishers of *Talks on Free Church Principles*, addressed to the Young People of Nonconformity, by John W. Ewing, M.A., B.D. It is a book for the present time, and even Governments may have to reckon with it.

They have also issued *A Primer on Baptism*, by the Rev. Alfred North.

We have received from Messrs. Passmore & Alabaster, further: (1) 'Spurgeon's Illustrated Almanack' for 1906 (1d.); (2) Spurgeon's sermon for the first week of the year, 'His Great Love' (1d.); (3) *The Sword and the Trowel* for January (3d.); (4) *C. H. Spurgeon's Prayers* (2s. 6d.); and (5) the annual volume for 1905 of the *Metropolitan Tabernacle Pulpit* (5s. net).

They are all, but one, old friends, and tried. The Almanack wisely walks in the old paths. The new volume of Sermons is just as good as ever and the expositions which follow each sermon have all the unction of the great preacher at his edifying best. The new friend is the volume of 'Prayers.' It is edited by Mr. Dinsdale Young. Apart from the value of the prayers, which is considerable, for they are free and yet devout, there is the interest in a side of Spurgeon's work not so easily got at and yet very momentous in the whole impression.

Which is the most useful book that has ever been written on the Life of Christ? Every *worker*

on the Life of Christ answers, 'The Life of our Lord upon the Earth,' by Dr. Samuel Andrews. In all the up-to-date lists of books for the study of the Life of Christ, Andrews is placed first.

Messrs. Putnam have just published a new book by Dr. Andrews. Its title is *Man and the Incarnation* (6s. net). And its subject is 'Man's Place in the Universe as determined by his Relations to the Incarnate Son.' It is a companion and complement to the 'Life of our Lord upon the Earth.' Not that it describes the Life of our Lord before He came to the earth or after He left it. It is not an extension of the former book, it is its interpretation. That described the life which the Son of God lived upon the earth, this describes the Son of God. It is to the former book as the Fourth Gospel is to the Synoptics. And the same finished accuracy of statement which charms every student of the Life upon the Earth, charms every reader of this more spiritually imaginative book.

The Bishop of Stepney has found a market for his *Thoughts on the Miracles of Jesus*, and now he publishes a companion volume on the Parables (*Thoughts on Some of the Parables of Jesus*, by Cosmo Gordon Lang, D.D. Pitman; 6s.). There is nothing else you can do with the Parables in the way of interpretation but put down 'thoughts' about them. And one man's thoughts are different from another man's, so that there is always room for a new book. For the Parables are inexhaustible, and even incomprehensible at present. We seem to be getting nothing out of them except nibbles of thought. Dr. Lang is not so interested in interpretation, however, as in life, and he succeeds in saying some wise things without going beyond his depth.

We had forgotten that Hellenic Greece was not yet included in 'The Story of the Nations.' That it is included now gives one the opportunity of saying that, unlike the way with books in a series generally, the best of the series has been left to the end, the best both in subject and in treatment. The author is Mr. E. S. Shuckburgh, Litt.D., late Fellow of Emmanuel College, Cambridge, and Lecturer in Ancient History in University College, London. He carries the history from the coming of the Hellenes to the death of Augustus. Before beginning the volume he seems to have considered what was the aim of

the series in which it should take its place. He writes for the man in the street. There are books enow for the student. There are books for him through all the years of his life of study. Dr. Shuckburgh does not compete with these books. There are books also for the library. Dr. Shuckburgh does not compete with them. In plain English, and with personal enthusiasm, he tells in one moderate volume the whole story of the most wonderful people, but one, that has lived on earth, in such a way that the plain man of business can enjoy it (*Greece*. Fisher Unwin; 5s.).

By 'Early Christian Literature' we do not usually understand the writings of the New Testament, so that Professor von Soden's new book is likely to suffer by being called *The History of Early Christian Literature* (Williams & Norgate; 5s.). It is really an Introduction to the New Testament. Perhaps the title was chosen in order to show that the book is meant for light reading rather than for hard study. Perhaps the omission of an index is due to the same intention. But the truth is that scarcely any of the volumes of the Crown Theological Library have an index, which is a more serious matter than the editors seem to realize. Baron von Soden is, of course, out of touch with the consensus of opinion in this country. But if people want to know quickly what a German critic who is not outrageously advanced believes about the making of the New Testament, this is the book for the purpose.

Dr. Charles H. H. Wright is able to boast that he wrote the last scholarly defence of the unity of Isaiah which will ever be written. This was in the second edition of Smith's *Dictionary of the Bible*. His boasting need not end there. Now he has written the last scholarly defence of the historicity of Daniel—*Daniel and His Prophecies* (Williams & Norgate; 7s. 6d.). For there is no doubt of Dr. Wright's position, and there is no question of his scholarship.

How does he state his case? Very temperately, and therefore very cleverly. Indeed, he is particularly severe on the defenders of Daniel who use intemperate language. The Rev. John Urquhart and Sir Robert Anderson will rush to this book as to a bulwark of their faith, but they will come away with red faces.

He is quite temperate. But he has no new

arguments and no new encouragement for the old ones. That he presents a persuasive case can scarcely be granted him. But it is wonderful how adroitly he balances himself on the stepping-stones and lets the roaring flood go by. The stepping-stones are names and numbers, of which anything can be made in heaven or on earth or under the

earth. The roaring flood is the whole historical attitude of the book. You may wrestle with Darius and play upon the Greek instruments of music till the crack of doom, but what have you gained or got, when all the while Daniel is a psychological monstrosity, and the Book of Daniel historically impossible?

The Reading of Scripture in Public Worship.

I.

The Points in Question.

THE points raised in Mr. Taylor's paper are of importance, both for the intelligent reading of the Scripture lessons in time of common worship, and also for the mode in which these lessons are selected. The prevailing practice seems to be that of choosing lessons that seem directly to bear on the sermon. One chapter being taken because it contains the text, and the other because it stands in some relation more or less close. Much may be said for the practice. If combined with a discriminating selection of the items of praise, and if the chapters have a real connexion with the theme or themes of the sermon, then there is obtained a unity of effect which gives the whole service a special character and value. The unity of effect is most satisfying when the occasion calls for a special tone or direction to worship—such as a communion service, a national thanksgiving, a volunteer church parade, a funeral service. It may be doubted, however, whether at the ordinary and regular services the practice is wholly to be commended. For one thing, it leads to a casual, incoherent selection of the lessons, which gives continuity neither to the lessons themselves, nor to the teaching derived from them. For another thing, it ends, especially with the Old Testament, in a very narrow range of reading. Any one following the practice of casual selection, and noting for a year the chapters chosen, will be surprised to find that he has run in a groove, from which he has read publicly in the Old Testament only, some Psalms, some chapters of Isaiah, and perhaps not more than ten chapters taken elsewhere; while in the New Testament, his somewhat wider range has still left half of the books unvisited.

As a matter of principle, also, the practice subordinates everything to the sermon. That might not matter if, throughout the year, the subjects of preaching were chosen on some system and order—which they very seldom are—or so arranged as to present the fundamentals of the Christian faith, which is not always the case. To sum up, the exclusive use of what are called 'appropriate' lessons in time of worship, has brought the Scriptures into a position of unworthy subordination in the service, and has led to the reading of them in a perfunctory, unintelligent manner. If the Scriptures are to hold their right place in public worship, the lessons from them should be chosen on some system of selection: they should not be tedious in length; they should be read with articulation and emphasis which would carry their meaning home to the congregation. A congregation accustomed to such careful selection and intelligent reading will resent the inarticulate, monotonous gabble which is so often reserved for the Scripture lessons.

There is considerable field for discussion when one looks for a guiding principle in selecting the lessons. In the Church of England, in the Roman, Lutheran, and Greek, the selection has been made by authority and is binding on individual ministers. In all Presbyterian Churches ministers are free, and, if they are to be systematic, must adopt some principle. Mr. Taylor calls attention to what may be named the *historical* method by which, in the prayer-book of the Church Service Society, the lessons in the morning are taken from the historical books of the Old and New Testaments, while in the evening they are chosen in the Prophetical Books and the Epistles. The principle is good in its way; though its working out by the Church Service Society is far from satisfactory. In 'the